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EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

N. P. CHAKRAVARTI, M.A. (Cal.), Ph.D. (Cantab.),
GOVERNMENT EPIGRAPHIST FOR INDIA.

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ADDITIONS AND CORRECTIONS.

Page 2, last l.—For *Karaṇa* read *Śrīkaraṇa*.
,, 4, text l. 13.—*For* क्रड्डा *read* क्रुड्डा:
,, 7, (V. 15).—*For* Brahmaṇa *read* Brāhmaṇa.
,, 9, l. 25.—For *niyukta-* read *niyuktak-*.
,, 10, l. 25.—*Omit* I *in the beginning of the line.*
,, 12, f. n. 2.—*For* n. 4 *read* p. 11, n. 7.
,, 12, f. n. 6.—*For* वल्लभनरेन्द्र: *read* वल्लभेन्द्र:.
,, 12, f. n. 10.—For *Abhidhāna Chintāmaṇī* read *Abhidhānachintāmaṇi*.
,, 12, f. n. 11.—*For* पुरात *read* पुरात्.
,, 15, text l. 17.—*For* हृत्त *read* हत्त.
,, 16, f. n. 1.—*For* Vaigaon *read* Waigaon.
,, 26, l. 14.—For *iṛukka* read *iṟukka*.
,, 27, l. 37.—*For* -Bhīm *read* -Bhīma.
,, 27, last l.—For °*vārīm* read °*vārīṁ*.
,, 37, l. 9.—*For* Khema *read* Kshema.
,, 38, l. 30.—*Insert* In *before* '*Vinaya Piṭaka*'.
,, 41, para. 5, last l.—For *pacchaya* read *pachchaya*.
,, 46, l. 27.—For *Hōṭri* read *Hōtṛi*.
,, 53, l. 26.—*For* 8 *read* 7. (N. G. M.)
,, 53, last l.—*For* bounded on the south by . . . and on *read* situated to the south of . . . and to. (N. G. M.)
,, 55, text l. 15.—*For* kā-lam= *read* kālam=
,, 55, text l. 19.—*For* 8 *read* 7. (N. G. M.)
,, 56, l. 3.—*For* (. . . *bounded*) on the south by . . . . and on *read* (. . *situated*) to the south of . . . . and to. (N. G. M.)
,, 56, l. 13.—*For* 8th *read* 7th. (N. G. M.)
,, 64, f. n. 1.—*For* XVIII *read* XVII.
,, 66, text l. 13.—*For* **Raṇabhitōday-** *read* **Raṇabhītōday-**.
,, 67, f. n. 1, l. 2.—*For* Saka *read* Śaka.
,, 71, last f. n.—*For* 36 *read* 26.
,, 75, top l.—*For* 398 *read* 308.
,, 77, f. n. 14.—For *daṇḍa* read *daṇḍa*.
,, 78, text l. 37.—*For* **khaṇḍimala** *read* **Khaṇḍimala**.
,, 82, f. n. 5.—For *Pōḍāgaḍ* *read* Poḍāgaḍh.
,, 84, last f. n.—*Insert the figure* 8 *before* See.
,, 86, f. n. 9.—*For* °*kṝitya* *read* °*kṛitya*.
,, 87, text l. 44.—*For* सेना ति *read* सेनापति .
,, 89, f. n. 7.—*For* Bṛihatprōshṭa inscription of Umāvarman *read* Bṛihatprōshṭhā grant of Umavarman.
,, 90, f. n. 5.—*For* Sōmavaṁsī *read* Sōmavaṁśī.
,, 107, f. n. 2.— For *vyāghatē* read *vyāghātē* ; and for *karttavyā* read ***karttavyam***.
,, 116, f. n. 5.—*For* Pēnṭhāma *read* Pēṇṭhāma.

Page 141, text l. 14.—*For* कुडणक *read* कुंडणक.
,, 144, l. 11.—*For* **Miyāṟu-** *read* **Mīyāṟu-**.
,, 147, l. 6.—*For* **Mĭyāṟu** *read* **Mīyāṟu.**
,, 156, f. n. 5.—For *Indian Historical Quarterly* read Above.
,, 165, l. 28.—*For* Lakulīsa- *read* Lakulīśa-.
,, 166, l. 26.—*For* Kaṇḍēruvaṭi- *read* Kaṇḍēruvāṭi-.
,, 168, text l. 29.—*For* °रिवनीश्च *read* °रवनीश्च.
,, 174, f. n. 8.—*For* Rajasiṁha *read* Rājasiṁha.
,, 175, l. 4.—*For* verses *read* metres.
,, 190, l. 3.—*For* **Chāvuṇḍarasa** *read* **Chauḍarasa.**
,, 190, l. 9.—*For* **Chaṅgūr** *read* **Chaṅgūra.**
,, 192, last para. l. 4.—*For* Arjunvāḍ *read* Arjunavāḍa.
,, 194, l. 2.—*For* Bāsura *read* Bāsūra *and for* Chanjūru *read* Chaṅgūra.
,, 194, l. 7.—*For* Bāsura *read* Bāsūra.
,, 194, l. 9.—*For* Chaṅguru *read* Chaṅgūra.
,, 195, last l.—*For* Bāsura *read* Bāsūra.
,, 204, para. 3, l. 13.—For *-āśā-vadhayaḥ* read *āś-āvadhayaḥ*.
,, 206, f. n. 4.—*For* Tungabhadrā *read* Tuṅgabhadrā.
,, 214, f. n. 2.—*For* Aṇṇasāvi *read* Annasāvi *and for* Saṇṇasāvi *read* **Sannasāvi.**
,, 216, l. 4.—*For* Śrīvardhana *read* Śrībhavana.
,, 220, f. n. 3.—*For* मौल्तिक *read* मौक्तिक.
,, 221, f. n. 9.—*For* °शदधिकेषु *read* चतुस्त्रिंशदधिकेषु .
,, 223, para. 5, l. 5.—For *nipa* read *nṛipa*.
,, 224, l. 2.—*For* Srīdhara *read* Śrīdhara.
,, 225, f. n. 4.—*Insert* 223 *after* p. *and* 1 *after* n.
,, 226, l. 6.—For *Mahāmanda-* read *Mahāmaṇḍa-*.
,, 226, l. 11.—*For* Jayvijaya *read* Jayavijaya.
,, 227, l. 25.—*For* Chalukya *read* Chālukya.
,, 227, l. 32.—For *Śikhariṇi* read *Śikhariṇī*.
,, 229, text l. 23.—*For* प्रवाह्निना° *read* प्रवाह्निणा°.
,, 242, l. 4 from below.—*For* p. 15 *read* p. 16 *and delete the first inverted comma.*
,, 242, f. n. 2.—For *Ibid.* read *C. I. I.* Vol. III.
,, 248, No. 40, para. 1, l. 4.—*For* Khambēśvaraī *read* Khambēśvarī.
,, 250, f. n. 14, l. 2.—For *śakala-* read *sakala-*.
,, 252, text l. 32.—*For* (स्नेण) *read* (सेण).
,, 262, f. n. 8.—For *Jēḍa(gaṭā)śriṅga* read *Jēḍa(Jaṭā)śṛiṅga.*
,, 268, f. n. 1, l. 2.—For *Rā aka* read *Rāṇaka.*
,, 276, text l. 9.—*For* व्यमसि(श)व *read* व्यमसि(श्रि)व
,, 280, l. 7.—*For* **Chaṁḍije** *read* **Chaṁḍijē.**
,, 280, l. 13.—*For* Chanja *read* Chanjo.

No. 48.—A NOTE ON THE DATE OF THE MANNE PLATES OF STAMBHA RANAVALOKA.

By Prof. A. S. Altekar, M.A., D.Litt., Benares.

The question of the genuineness and the date of issue of the Maṇṇe plates of Stambha Raṇāvalōka[1] has been recently raised in the pages of this journal (see above pp. 215-217) by Prof. V. V. Mirashi, while editing the 'Two Copper-plate Inscriptions from Berar'. Prof. Mirashi concludes that the plates are genuine, that they were really issued in the Śaka year 724, and that all the important conquests of Gōvinda III seem therefore to have been made before the date of this charter, i.e. during the first seven or eight years of his reign.

I propose to show in this note that though the Maṇṇe plates are genuine, they were not really issued on the occasion of a lunar eclipse in the month of Pausha in the Śaka year 724, when they purport to have been issued. They were issued a few years later, probably in Śaka 730 or 731, when the permission of Gōvinda III was received for making the contemplated grant in favour of the Jain *basadi* at Maṇṇe.

Prof. Mirashi has rightly drawn our attention to the fact that the stereotyped account of Gōvinda's exploits, which has been used in as many as ten grants made during his reign, has been used for the first time in the Maṇṇe plates. It cannot be however conceded that it was prepared at the order of Stambha, who has issued the Maṇṇe plates, or that he was the first to use it. We must in this connection note that Stambha had rebelled against Gōvinda in the beginning of his reign, forming a formidable confederacy of 12 kings for this purpose. Gōvinda was successful in crushing this rebellion. The two brothers were however reconciled afterwards, and Gōvinda showed the magnanimity of reappointing his brother to the governorship of Gaṅgavāḍī. Human nature, however, being what it is, it is not likely that a court poet of Stambha would prepare a draft of Gōvinda's exploits, which would specifically refer to the defeat of his patron's rebellion. The Maṇṇe plates however mention its defeat in v. 13. It is therefore clear that the draft of the Maṇṇe plates was prepared by a court poet of Gōvinda III, and was primarily intended for his charters. As a matter of fact it cannot suit a charter issued by any ruler, other than Gōvinda himself. For, after describing Gōvinda's exploits, the charter says :—

तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारम् ।
क्षितिदानपरमपुण्यं प्रवर्त्तितं देवभोगाय ॥

Obviously this verse is out of place in a charter intended to be issued by Gōvinda's brother Stambha.

The Maṇṇe plates state later on that Stambha had asked for the permission of Gōvinda for granting the village concerned to the Jain *basadi* at Maṇṇe.[2] It would appear that when the imperial government granted the necessary permission, it forwarded a draft approved by the emperor with orders that it should be incorporated in the charter. Stambha carried out the order rather too literally ; he did not omit even the verse beginning with *tēn=ēdam=* , which was quite out of place in his own charter.

The draft that was sent to Stambha seems to have been prepared under the special instructions of Gōvinda by one of his favourite court poets. The emperor had liked it so much that he is seen to be using it throughout his reign after this period in as many as eight other charters.

[1] *Ep. Carn.*, Vol. IX, pp. 51-3.

[2] तेन शौचकंभदेवेन रणावलोकापरनाम्ना राजाधिराजपरमेश्वरप्रभूतवर्षानुज्ञानुमतेन . . . . जिनभवनाय . . ग्राम(मो) . . . दत्तः.—*Ep. Carn.*, Vol. IX, Nelamangala 61.

It is unlikely that a draft, which had so strongly appealed to the emperor, should have been first allowed to be used in a grant issued by his elder brother, who was erstwhile a rebel. We may therefore presume that it was first used by Gōvinda himself. This he does for the first time in the Nēsarī plates[1] issued in the Śaka year 727. As far as our present knowledge goes, the draft seems to have been prepared just about this time.

How then is it used in the Maṇṇe plates issued in the Śaka year 724 ? It would appear that Stambha had no doubt promised to grant a village to the Jain establishment at Maṇṇe in that year, but he could not immediately issue a charter. He had to wait till the permission of the imperial government was received. This seems to have required a fairly long time, because Gōvinda himself was engaged in a number of campaigns and the necessary *praśasti* was not yet ready. By the time this permission came, the exact date and month of the first promise was forgotten. The plates purport to be issued in the Śaka year 724 on the occasion of a lunar eclipse on Pushya *nakshatra*, i.e. in the month of Pausha. But there was no lunar eclipse in the month of Pausha in that year, as would appear from a reference to *The Indian Ephemeris* of Diwan Bahadur Swamikannu Pillai. The same work shows that a lunar eclipse in the month of Pausha occurred in the Śaka years 730 and 731. It would appear that Stambha got the necessary permission at the end of one of these two years. At the time when the supplementary portion of the charter of Stambha, containing the date, was being drafted, this lunar eclipse in the month of Pausha was fresh in the mind of the donor, the donee and the drafter. They further had a dim idea that the original promise was made on the occasion of a lunar eclipse in the winter. They therefore transferred the lunar eclipse in the month of Pausha from the Śaka year 730 or 731 to the Śaka year 724, when the original promise was made. This has given rise to the irregularity of the date of the Maṇṇe plates. We need not therefore suppose that the stereotyped account of Gōvinda's exploits was really ready in the Śaka year 724, when the Maṇṇe plates purport to have been issued. The earliest undoubted year in which it is known to be definitely used is the Śaka year 727, when the Nēsarī plates were issued. Gōvinda's exploits mentioned in this stereotyped draft have therefore to be placed not before the Śaka year 724 but before the Śaka year 727. The various exploits mentioned in this draft were therefore achieved not within the first seven or eight years of his reign, but may have required as many as 11 or 12 years. Seven or eight years is too short a period for them, when we remember the conditions of the roads and the means of transport of the period.

A reconsideration of the whole problem has now led me to the conclusion that the sensational victories of Gōvinda III in his north Indian campaign, during which he humbled down Chakrāyudha and Dharmapāla and his armies penetrated right up to the vicinity of the Himalayas,—as maintained in the Sanjan plates of his son Amōghavarsha I,—are not mentioned or described in this stereotyped draft. The verse mentioning the defeat of the Gurjara king merely refers to a raid of Nāgabhaṭa being repulsed. The poet, who drafted this charter, was well acquainted with the complications of the northern Indian politics, as is clear from his specific reference to the exploits of Gōvinda's father Dhruva in snatching away the white umbrella from Vatsarāja, which he had carried as a trophy from the king of the Gauḍas. A poet, who mentions the submission of a third rate Vindhyan chief like Mārāśarva, would certainly have grown eloquent over the discomfiture of such celebrated rulers as Dharmapāla and Chakrāyudha. Nor would Gōvinda have approved a draft, which did not refer to the feat of his forces in approaching the Himalayas after penetrating into the Doab. This famous northern expedition of Gōvinda has therefore to be placed at a date later than the issue of this stereotyped charter. We cannot however discuss the complicated question of its approximate date in the present note.

[1] Khare, *Sources of the Medieval History of the Dekkan*, Vol. I, p. 13.

No. 49.—A FURTHER NOTE ON THE DATE OF THE MANNE PLATES OF STAMBHA.

By Prof. V. V. Mirashi, M.A., Nagpur.

I am obliged to the Government Epigraphist for giving me an opportunity to state my views on the points raised in Dr. Altekar's note on the date of the Maṇṇe plates of Stambha Raṇāvalōka. This date[1] is admittedly imperfect, as the name of the month in which the lunar eclipse occurred is not mentioned in it. The mere mention of a *nakshatra* in connection with a lunar eclipse is not sufficient to specify the exact month in which it occurred, as the *paurṇimā* of a month is not invariably associated with the *nakshatra* after which the month is named. In my article[2] on the Lōhārā grant I have suggested that some words like *Mārgaśirsha-paurṇamāsyām* are inadvertently omitted in the date of the Maṇṇe plates, as the only lunar eclipse[3] which could have been intended is that in the month of Mārgaśirsha. Even then the date does not become quite regular; for the asterism on the full-moon day of Mārgaśirsha in Śaka 724 was Rōhiṇī, not Pushya. But we can easily explain this irregularity by supposing that though the grant was made on the occasion of a lunar eclipse on the 13th November A.D. 802, the plates were actually issued four days later, on the 17th November, when the moon was in conjunction with the asterism Pushya. Those who are familiar with the dates of our ancient records know that copper-plates were sometimes issued a few days after the particular grants recorded in them were made and that such irregularities in their dates are by no means rare. In my article I have cited the date of the second set of Maṇṇe plates, which belongs to the same period, as another instance of the same irregularity. These latter plates purport to have been issued on the occasion of a lunar eclipse on Monday, the full-moon day of Pausha, when the moon was in conjunction with the asterism Pushya, in the Śaka year 732. A reference to Diwan Bahadur S. K. Pillai's *Indian Ephemeris* will show that the lunar eclipse did, indeed, occur on the full-moon day of Pausha in A.D. 810 (corresponding to the expired Śaka year 732), but the week-day was Saturday and the asterism at the time of the eclipse was Punarvasu, not Pushya. It seems plain therefore that though the grant was made on Saturday, the 14th December A.D. 810, the plates were actually issued two days later on Monday, the 16th December, when the moon was in conjunction with Pushya. The irregularity in the date of the Maṇṇe plates (first set) is exactly of the same type as that in the date of this grant.

Dr. Altekar prefers to account for the irregularity in the date of the Maṇṇe plates (first set) in a different manner. He concedes that the grant was made in Śaka 724, but he supposes that the plates were actually issued six or seven years later in Śaka 730 or 731, when there was a lunar eclipse in the month of Pausha. The reason for this unusual delay in the issue of the plates, according to Dr. Altekar, is that Stambha did not receive the permission of the imperial government earlier, as Gōvinda was himself engaged in a number of campaigns and the necessary *praśasti* was not yet ready. Dr. Altekar further supposes that the drafter, the donor and the donee had no accurate information about the occasion of the original grant, but only remembered that it had been made at a lunar eclipse in winter in Śaka 724. They therefore mentioned, as the occasion of the grant, the lunar eclipse which had occurred recently in the month of Pausha in Śaka 730 or 731. Hence the date is found to be irregular.

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[1] The wording of the date is *chatur-vviṁśaty-uttarēshu sapta-śatēshu Śaka-varshēshu samatītēshu........ Sōma-grahaṇē Pushya-nakshatrē....Ep. Carn.*, Vol. IX, Nelamangala 61.

[2] Above, p. 217.

[3] There was another lunar eclipse in this year, but it occurred much earlier, on Jyēshṭha-*paurṇimā*, the 21st May A.D. 802.

This explanation of the irregularity of the date is, I submit, too farfetched. It is incredible that it took Stambha six or seven years to obtain the imperial sanction to his grant. Even granting that Gōvinda could not give the required sanction in Śaka 724 because he was then constantly engaged in fighting, one fails to understand why the sanction was not forthcoming in Śaka 727 at least, by which time Gōvinda had finished all his important campaigns both in the north and in the south and the draft of the *praśasti* was also ready for use, as we find it actually used in the Nēsarī plates[1] of that year. The *praśasti* was of course composed by a court-poet of Gōvinda III, not by that of Stambha. Gōvinda must have used it in his own grants made before Śaka 727, though they have not been discovered so far.

Let us next examine the reason which has led Dr. Altekar to offer the foregoing farfetched explanation. He thinks that the various exploits mentioned in the stereotyped *praśasti* could not have been achieved during seven or eight years (A.D. 794-802). But are there not instances, in our ancient history, of equally remarkable victories being achieved by great military commanders in the same or even smaller periods of time ? I will mention here only one or two cases of this type. The Rāshṭrakūṭa king Indra III invaded North India and pressed as far as Kanauj, the imperial capital, which he conquered and devastated. As Dr. Altekar himself has shown,[2] Indra came to the throne in A.D. 915 and died in A.D. 917. So this brilliant achievement of his could not have taken more than two years. Is it then impossible that Gōvinda finished his campaigns in Northern and Central India within a period of four or five years (Śaka 717-21) as suggested in my article[3] ? Another instance is that of the Kalachuri Karṇa. We know from his Benares plates[4] that he succeeded his father in the Kalachuri year 792 (A.D. 1040). The Rewah stone inscription, which I have recently edited in this Journal,[5] describes his victories over a king, probably of the Chandra dynasty, in the East, the Pallavas, Chōlas and Chālukyas in the South and the Gurjaras in the West. As this inscription is dated in the Kalachuri year 800 (A.D. 1048-49), it is plain that these victories of Karṇa must have been attained within a period of only seven years. The adversaries of Karṇa were surely not less powerful than those of Gōvinda III and the means of transport had not probably improved much during the period of about two centuries and a half that separated these two kings.

Dr. Altekar thinks that Gōvinda's sensational victories in North India, during which he humbled Chakrāyudha and Dharmapāla, were attained after the stereotyped draft was prepared, as they are not mentioned in it. This is at best an *argumentum ex silentio* and should be used with caution ; for we know of several cases[6] in which conclusions based on such absence of mention have been disproved by fresh discoveries. Besides, we do not know for certain the exact length of the stereotyped draft when it was first prepared. Though it has been used in as many as eleven charters,[7] it is well-known that it is not of uniform length in all these cases. The longest form of it known so far is that noticed in the Nēsarī plates in which the eulogistic portion consists of 24 verses.[8] In other charters the draft is shorter by from 5 to 10 verses.[9] We

[1] G. H. Khare, *Sources of the Medieval History of the Dekkan* (Marāṭhī), Vol. I, pp. 15 ff.

[2] See his *Rāshṭrakūṭas and Their Times*, pp. 100 and 105.

[3] Above, p. 217.

[4] *Ibid.*, Vol. II, pp. 305 ff.

[5] Below, Vol. XXIV, pp. 101 ff.

[6] See *e.g.* above, Vol. XIX, p. 63.

[7] Ten of these have been mentioned above, p. 216. Since then I have noticed one more charter of the same type, see *J. B. B. R. A. S.* (New Series), Vol. III, pp. 187-89.

[8] These do not include the opening *maṅgala-ślōka* and the concluding verse *tēn=ēdam=anila-* etc.

[9] The Rādhanpur plates, for instance, have 19, the Lohārā grant 16 and the Bahulāwāḍ plates only 14 verses.

cannot therefore conclude that the original form of it did not contain any verses descriptive of Gōvinda's sensational victories over Dharmapāla, Chakrāyudha and others,—much less that these victories had not been attained when it was prepared.

Besides, the Sanjān plates[1] show that these sensational victories of Gōvinda III in Northern and Central India were achieved before his encampment at the capital of *Mahārāja* Śarva. Verse 23 of this grant describes the march of Gōvinda's army to the Himālayas, during the course of which Dharmapāla and Chakrāyudha submitted to him. The next verse (24) tells us that returning from there (*tataḥ pratinivṛitya*) he came down to the bank of the Narmadā and conquered the Mālava, Kōsala, Kaliṅga, Vēṅgī, Ḍāhala and Ōḍraka countries which he placed in charge of his feudatories. He then returned (*pratyāvṛittaḥ*) again to the Narmadā and encamped at the capital of *Mahārāja* Śarva at the foot of the Vindhya, where his son Amōghavarsha was born (vv. 25-6). The wording of the verses 23-26 makes it plain that these events occurred in the chronological order stated therein. The existing versions of the stereotyped draft do not, of course, refer to Gōvinda's victorious campaigns in Northern and Central India (except that in which he defeated a Gurjara king) and the submission of Dharmapāla and Chakrāyudha, but they almost invariably mention his encampment during the rainy season at Śrībhavana, the capital of Mārāśarva. Scholars[2] are now agreed that this Mārāśarva is none other than the *Mahārāja* Śarva mentioned in the Sanjān plates. It is plain, therefore, that Dharmapāla and Chakrāyudha must have submitted to Gōvinda long before the stereotyped draft of the latter's grants was prepared; for the draft describes also Gōvinda's expeditions against the southern kings of Chōla, Pāṇḍya, Kērala, Vēṅgī, etc., which followed his campaigns in Northern and Central India.

If the Maṇṇe plates of Stambha were, therefore, issued, as I have tried to show, in Śaka 724, all the important victories of Gōvinda III—including the submission of Dharmapāla and Chakrāyudha—must have been attained before Śaka 724 or A.D. 802 *i.e.*, during the first seven or eight years of his reign.

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[1] Above, Vol. XVIII, pp. 235 ff.

[2] Dr. Altekar also has accepted the identification, see his *Rāshṭrakūṭas* etc., p. 68, n. 55 (iv).

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By B. Ch. Chhabra, M.A., M.O.L., Ph.D.

[The figures refer to pages ; *n.* after a figure to footnotes and *add.* to additions. The following other abbreviations are also used :—*ca.*=capital ; *ch.*=chief ; *ci.*=city ; *co.*=country ; *com.*=composer ; *di.*=district or division ; *do.*=ditto ; *dy.*=dynasty ; *E.*=Eastern ; *engr.*=engraver ; *ep.*=epithet ; *f.*=female ; *k.*=king ; *l.*=locality ; *l. m.*=land measure ; *m.*=male ; *mo.*=mountain ; *myth.*=mythic or mythological ; *n.*=name ; *N.*=Northern ; *off.*=office ; *q.*=queen ; *ri.*=river ; *S.*=Southern ; *s. a.*=same as ; *sur.*=surname ; *t. d.*=territorial division ; *te.*=temple ; *tit.*=title ; *vi.*=village ; *W.*=Western.]

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